

fession, ' Antichrist hath cast his cast to make all men subject to the Pope, and lead them after that him liketh. Lord, where is freedom of Christ^ when men are casten in such bondage ? Christ made his servants free, but Antichrist hath made them bond again.'

In the Pope's power to bind and loose he absolutely disbelieved. Indeed he converted the words on which rests the theory of the \* power of the keys ' into a statement of the responsibility of the individual for his own soul. "' What fching that Peter bindeth upon earth shall be bound in heaven, and what thing he unbindeth upon earth shall be unbounden in heaven." And these words were not only said unto Peter but commonly to the Apostles, as the gospel telleth after, and in persons of the Apostles were they said to priests, and, as many men thinken, to all Christian men. For if man have mercy on his soul and unbind it, or bind it, Grod by his judgment in heaven judgeth the soul such. For each man that shall be damned shall be damned by his own guilt, and each man that is saved shall be saved by his own merit.' <sup>2</sup> By \* merit' Wycliffe meant a man's actions as the result of the state of his soul; he did not mean some particular belief without which there was no salvation.<sup>3</sup> He made no narrow formula to exclude his enemies from heaven, or to include his friends. He said that no man knew whether he or any other was saved or damned. He believed that, strictly speaking, every man was predestined to salvation or damnation, but he held that actions and not dogma were in this life the only test of his state.<sup>4</sup> It is hard to say whether Luther and Wycliffe would have differed had they met. They both sought to replace the ceremonies of the Church of Kome ; but while one laid more stress on works that should prove faith, the other emphasised the necessity of a living faith which naturally implied works. Wycliffe would never have said that St. James's Epistle was of straw. His view of salvation is more large and charitable than that of many prophets, churches, and sects who have since taken part in the controversies that he foreshadowed.

<sup>1</sup> Matt., 329.

<sup>2</sup> *S. E. W.*, i. 350.

» Matt., 349.

<sup>4</sup> *De Ecc.*, caps. i. v. vi.